

[213 cont.]

I
551 It need hardly be mentioned that where Islam is the dominant religion, Arabic names are commonly used [214] for both men and women, such as Mohāmmad, Ali, Abduellah, etc., or Fatima, Aisiha, etc. for women (1).

1. Journal of the Royal Asiatic Society,
Vol. XIII, pp. 237 f.

Concerning the use of proper names, it should be noted that they are rarely used alone. If the person addressed has a title, it is given before the name. If a person has no title or if he has one that is not to be mentioned, as when a superior addresses his inferior or someone does not want to use his title out of modesty, then the Malayan si is used. This si is also found in Batak and is used in the same way in Javanese (Ilgoko), while in Krama pun is used. The latter is identical with empu, "grandfather" (2). In kawi and in the krāmā inggil it is sang (3).

2. Niemann, "Meded. over de letterk.
der Boegineezen en Makassaren,"
Bijdragen t. d. T., L. en Vk. v. Ned.
Ind. New Series, Vol. VI, p. 67.

3. Kern, Wyttā Sarcaya, p. 106.

This sang lives on today as a title in the Batak lands in the form Sangadii (4).

4. Van der Tuuk, Tobasche Spraakkunst,
p. 255.

M
● 551 In Makassarese si becomes i and, according to Dr. Matthes, is used as an honorary title, be it because one does not have such a title or because in speaking of oneself one does

Makassar 066
Javanese 065
Bali 067
Borneo 061

MK 214 cont.]

551 not want to mention his title out of modesty. Pu, which perhaps has been adopted from the Javanese, is used in the same way. This pu becomes pung before a guttural, pum before a labial, and pun before a dental, hence, Pung kareke, Fum panai, Fun dowang, etc. In Buginese the Makassarese i is sometimes used before masculine names, but usually before feminine names. More generally, however, la is used for men and we for women, for example, La Moehamma, La Padoma, We Potinia (5). The Balinese

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5. Matthes, Makassaarsche Spraakkunst,
p. 24. Matthes, Boegineesche
Spraakkunst, pp. 98 and 100.

use Li for this, pronounced i.

A similar prefix is ra (6), which still occurs in the Javanese

6. Van der Tuuk, op. cit., p. 253.
Van der Tuuk, Tijdschr. v. Ind. T.
L. en Vk., Vol. XVIII, p. 134, note
2. Kern, Kawi studiën, p. 127.
Kern, Witta Sancaya, p. 126. Müller,
Sprachwissenschaft [Linguistics],
pp. 114-115.

danhjang or ranhjang (7).

7. Veth, Java, Vol. I, p. 315.

I
553 [215] The choice of the name, or the determination of
it, is usually done by the father, or it is done wholly arbitrarily
without any rules. Among some peoples, however, this is always
left to chance, for example, among the Dajak, where the oldest,
Br
553 married male relatives stick some palm-length pieces of rattan
upright in a bowl of uncooked rice, giving arbitrary names to
them. Then they take the bowl to the mother of the child to be

2: Wilken--259 E-5 (ca. 1880) 1893 OB1 Indonesia OB1
 Redjang-Lampung OD12 Nias OD11
 Coastal Moro OA16 Borneo OC1
 Sumbawa OF18 Makassar O66 ●
 Enggano OD6 Moluccas OH1
 Malays AN5 Timor OF20
 Savu OF15

N [217 cont.]

551 On Nias, too, the parents adopt the name of their children, but never that of the eldest, always that of the youngest child (5).

5. Van Rosenberg, Het eiland Nias,
op. cit., p. 28.

R-L

Br Among the Dajak the parents again take the name of the first-
 551 born and prefix it with bopa or indu, as Marsden reports is also
 done among the Redjang (6). Among the tribes of northern

6. Marsden, History of Sumatra, pp.
 285-287.

Borneo where the same thing is found, it is done, according to
 Low, expressly out of politeness (7).

I

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E

Sb

SV

T

MX

MA

CM

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7. Low, Serawak, p. 197. Spencer
 St. John, op. cit., Vol. I, pp. 197-
 198. Hupe, Tijdschr. v. Ned. Ind.,
 1846, pp. 249-250.

The Buginese and Makassarese have the same custom.

[218] The former use da for mother, thus, I-da-Batangang =
 mother of Batangang, or indo, thus, Indona I Batje = the mother
 of I. Batje (1). For the father they use to, a contraction of

1. Matthes, Boegineesch Woordenboek,
 p. 524. Matthes, Boegineesche
Spraakunst § 99-102. Tijdschrift v. Ind.
T.L. en Vk., Vol. XXXII, p. 520.

tau = man, for example, To Pananrang = father of Panangrang.
 In Makassarese this is mangga = father. As well as on the islands
 named above, this custom is found on the Sula Islands (2), the

2. Riedel, Bijdragen T.L. en Vk. v.

2: Wilken--260 E-5 (ca.1880) 1893 OBI Indonesia OBI
 Sumbawa OF18 Makassar OG6
 Enggano OP6 Coastal Moro OA16
 Malays AN5 Moluccas OH1
 Arfak OJT Timor OF20
 Kei OH13 Savu OF15

[218.cont.]

Ned. Ind., 1885, p. 403.

Philippines, the Moluccas (3), on Timor (4), on Savu (5), on

3 and 7. Riedel, Kroes- en Sluikharige
rassen, etc., pp. 5, 137, 154, 238, 260,
 353, 392, 418, and 450.

4. Veth, Timor, p. 52.

5. Tijdschrift v. Ind. T. L. and V.,
 Vol. XXIII, p. 560.

Sumbawa (6), on the Southeastern and Southwestern Islands (7) [see

6. Meded. v. wege het Ned. Zend.
Gen. Vol. XXXIII, p. 129, and Vol.
 XXXIV, p. 387.

footnote 3 and 7 above], and, in the western part of the archi-
 pelago, on Enggano (8) and on Malacca (9). There are excep-

8. Tijdschr. v. Ind. T. L. and Vk.,
 Vol. XIV, p. [no number given].

9. Journal of the Ind. Archipelago,
 Vol. I, 323.

K
 A tions, however, for example, among the Arfak, where the child
 55/ keeps its name once it is chosen (10), which, according to Van

10. Van Rosenberg, Reistochten n.d.
Geelvinksbaai, p. 91.

Rosenberg, is also the case on the Kei Islands (11).

11. Van Rosenberg, Reis naar de Z.O.
eilanden, p. 77.

T
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/120 cont./

At the time when the people in this area still made their clothes out of foeja /beaten tree bark/, they fetched from this hill the stones from which were made the little hammers (ike) with which the tree bark was flattened. The headman under whose leadership the move had taken place bore the name of Samba-langi, "covering the sky." The village was strong because it was surrounded by three earthen walls. Samba-langi continued to be invoked for a long time by people from Wotoe who brought buffaloes to Lake Posot "Samba-langi, give us health, and do not let the buffaloes die on the way."

Now the story goes that the son of Samba-langi, once when he was bathing in the Kalaena, saw maize leaves and other refuse floating in it. This convinced him that there must be people living upstream. He followed the river upstream and came to the country now known as Saloe-maoge. There he saw a bamboo container hanging on a sugar palm, in which palm wine was collected. The people of Lampenai drank some of the liquid and then placed salt and sugar at the foot of the tree as the price for the enjoyment. After that they returned home.

When Samba-langi learned of the vicissitudes of his son, he ordered him to go back to the land upstream and to try to contact the inhabitants of Saloe-maoge. After they had again placed salt and sugar at the foot of a tree, they hid in the bushes in order to see who came to get these delicacies. Before long there appeared a man who was totally naked and who fled immediately when the coastal inhabitants showed themselves. Nevertheless eventually they managed to establish contact with the man and his fellow tribesmen. Coastal and mountain inhabitants made friends with each other. When the question came up as to who was the younger (inferior) and who the older (superior), the mountain people said to the people from the coast: "Of course you are our superiors, and we shall show you honor, because you wear trousers and a jacket, while we wear only a loincloth."

M /122 cont./
 173 said: "I shall become Mohammedan as soon as my pigs are
 643 gone." He (Matinroë ri Malangke) died before he achieved this
 M through his livestock. A ceremonial jacket of his, of black
 [292] cotton with long sleeves, is still kept by his grave at Pao, not
 far from Malangke. His son, Matinroë ri Goa, "he who rests
 in Goa," converted to Islam and moved to Palopo. This move
 is said to have been inspired by the wish to live under more
 pleasant circumstances and to be able to cultivate sawahs and
 to erect a masjid. Malangke, however, was also suitable ground
 for this. The move is probably connected with the wish to
 break completely with the heathenish past. Our informant
 named for us the following Datoes of Loewoe': After Matinroë
 ri Goa, Tompotika came to power. After him: Matinroë ri langkanae
 (palace), Matinroë ri Kaloekoe-bodo, M. ri Sambamparoe, M.
 ri tangana Loewoe' (in the middle of Loewoe'), M. ri
 Kamiemberoe, M. ri Limpo-madjang, and Datoe Kambo Daeng
 ri Sompā, a woman who died in her thirties.

T
 173 Among the East Toradja the name Sawerigading is little
 T known. The memory of the contact with the Hinduized immi-
 [177] grants lives on in the traditions concerning Lasaeo, a mythical
 hero who for a short time founded a little realm at Pamona on
 Lake Poso, but finally went to Waiboenta in Loewoe'.

10. The rights of Wotoe over the Toradja. The tribute to Loewoe'.

T
 648 From the above it appears that Wotoe had the oldest rights
 643 over the East Toradja, and that these rights were passed on to the
 T Datoe. Yet the Toradja have always considered the Chief of Wotoe
 648 their immediate head. Homage for the Datoe was brought to
 631 this Chief, and he took care of its delivery. Whenever the Datoe
 sent an envoy to the East Toradja to convey one order or another,
 this envoy always traveled by way of Wotoe, from where the Chief
 sent someone along as his deputy, because otherwise the Toradja
 would not recognize the envoy as such. At the end of the last